thing, is the All-powerful and the All-ruler; this too.
is a fundamental truth-aspect of the Absolute.
Again, if we remain absorbed in the Silence^.
the creative Consciousness and her works disappear
into the Silence; Nature and the creation for us.
cease to exist or be real. On the other hand,,
if we look exclusively at the Being in its aspect.
of the sole-existent Person and Ruler, the Power
or Shakti by which he does all things disappears.
into his uniqueness or becomes an attribute of
His cosmic personality; the absolute monarchy
of the one Being becomes our perception of"
the universe. Both these experiences create many
difficulties for the mind due to its non-perception
of the reality of the Self-Power whether in quiescence or in action, or to a too exclusively
negative experience of the Self, or to the too-
anthropomorphic character our conceptions attach
to the Supreme Being as Ruler. It is evident that we-
are looking at an Infinite of which the Self-Power -
is capable of many movements, all of them valid.
If we look again more largely and take account
of both the impersonal and the personal truth of
things as one truth, if in that light, the light of

personality in impersonality, we see the biune aspect
of Self and Self-Power, then in the Person Aspect
a dual Person emerges, Ishwara-Shakti, the Divine-
Self and Creator and the Divine Mother and
Creatrix of the universe; there becomes apparent
to us the mystery of the masculine and feminine
cosmic Principle whose play and interaction are-